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**CHURCH SOCIALS
AND
ENTERTAINMENTS**

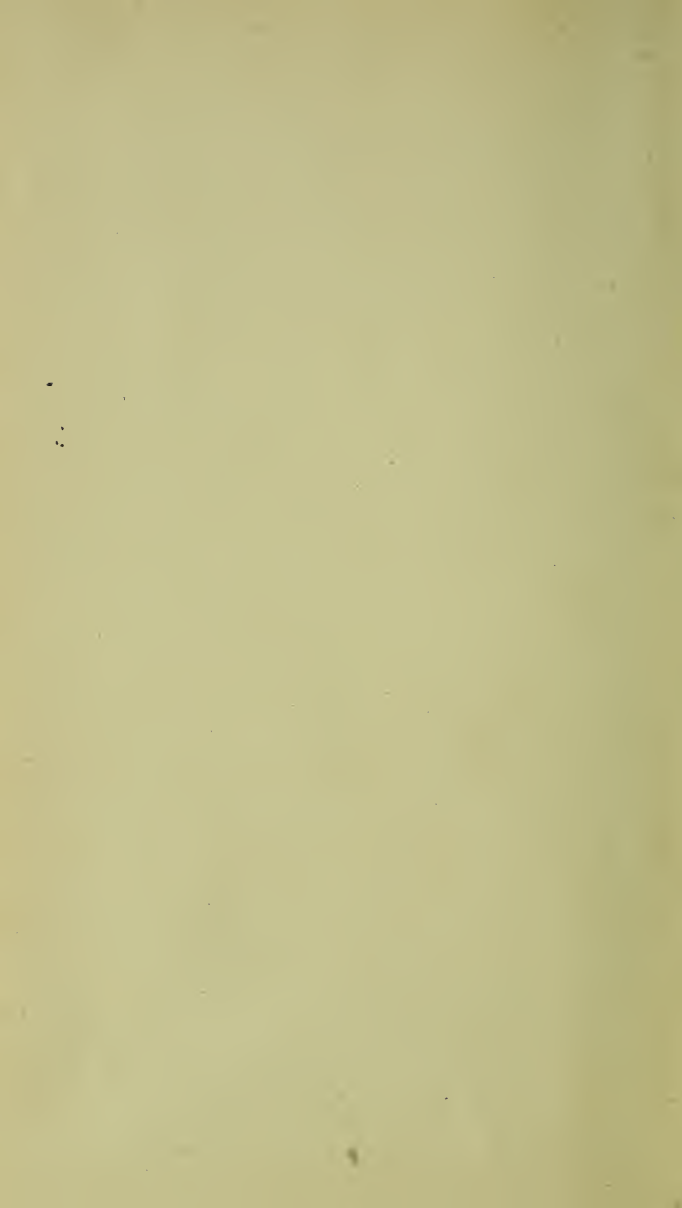


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Church Socials and Entertainments

GOOD TIMES THAT WILL BRING THE FOLKS
TOGETHER AND PROMOTE
SOCIABILITY

Gathered by
CARLETON B. ^{Nitton}CASE

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INTRODUCTORY

THE importance of the social side of church life is being recognized more and more in the face of the many modern counter-attractions that tend to lead our amusement-seeking young people into other paths.

Wise indeed is that church whose members are alive to the situation and actively devoting time and effort to supplying the social needs of its community. We are a social people. We like to get together. If the church leads in attractive entertainments we will follow its leadership willingly and with pleasure. If not the church, then some other and perhaps less desirable social center will be found to supply our perfectly legitimate and very human propensity for seeking entertainment among our fellow mortals.

There are tried and proven methods in this book for giving successful church socials and entertainments. The Ladies' Home Journal and Woman's Home Companion have sponsored them, and it is from their pages that they are here brought together and presented in permanent form. You will find in this collection many ways of aiding in the social life of your church suited to your individual needs.



CHURCH SOCIALS AND ENTERTAINMENTS

A COLONIAL TEA

FEBRUARY offers a delightful opportunity for the Aid Society to entertain all the women of the church, especially those who are not members, but who, with a little persuasion, might be induced to join.

Invitations are to be sent to each one. To make these in the style appropriate for the day, get some dark blue paper which is rather stiff, and with a pattern cut out small tea-pots six or eight inches across. On these write: "You are invited to a Colonial tea, to be held at the church on Wednesday afternoon, at three o'clock." These may be addressed on the opposite side and mailed.

Prepare the room for the meeting by putting on the walls large pictures of Mt. Vernon, Washington's Reception or the portraits of George and Martha Washington. Pretty Colonial plates that can be borrowed, with samplers, silhouettes, miniatures and warming-pans can be artistically arranged around the room with an occasional flag used here and there.

Have an attractive tea-table spread at one side, with blue and white china, and at the close of the meeting serve Colonial refreshments, which, of course, means tea, with crullers, and a cake baked by a Colonial recipe, such as may be found in some cook-books. This table may be lighted with unshaded candles in old-fashioned sticks of brass, silver or glass. The reception committee might wear dresses of the style of Martha Washington, with powdered hair. The president and officers of the society could serve as this committee, or one might be especially appointed.

Program for the Colonial Meeting

1. Business meeting: Reports of Secretary and Treasurer.

2. Home Life in Virginia (paper or talk). Reading from "The Virginians," by Thackeray.

3. The Love Story of Washington.

4. Mt. Vernon; Martha Washington's Housekeeping. (Illustrated with pictures of Mt. Vernon.)

5. The First Inaugural Ball.

6. Lafayette's Return to America.

7. Brief items of interest given by members, of family traditions of these and other events.

Close with two patriotic songs: "The Star-Spangled Banner," "Columbia, the Gem of the Ocean" or "America."

Festival of Dolls

When other bazaars are given by the Society during the year, it is a good idea to omit the usual doll

table altogether or keep it very insignificant, in order to create especial interest in this particular sale. Plan out all the tables in advance, and when dolls are promised by members, ask that they be dressed in this or that costume, describing it accurately. The committee who have this sale in charge should try and keep the details as secret as possible, since when it is all done it will be quite interesting enough to warrant asking an admission fee. Do not have any high-priced dolls, except perhaps one, the bride. They sell better if all are about fifty or seventy-five cents, or even less for the small dolls.

Decorate the room by cutting out long, wide streamers of pink crêpe paper; fasten these along the sides of the room at the ceiling line, six or eight on a side, and gather them all up in the center and fasten them, making a tent effect of the whole. Cover the gas-globes with pink paper, also, or use pink-shaded lamps and candles. Arrange the tables with pink cheese-cloth if the style of dolls used warrants this, and most of them will. Put a row of tables down each side of the room, and at the end erect a doll's house of four large rooms. This may be economically built by piling up four packing-boxes of equal size, two on top of the other two, or, if this will bring the second floor of the house too high up for the children who come to the bazaar to see easily into the upper rooms, put the four in a row on a low table or on boards laid across wooden horses covered with pink cheese-cloth in front.

Paper the rooms with ordinary wall-paper, using

small flowered pattern. Put curtains up where windows would be, and use plain gray paper for glass, outlining imaginary panes; the curtains will hide the windows sufficiently, so that it will not be necessary to cut the windows out. On the floors of three rooms put carpet or stain them brown and lay down small rugs of carpet. Furnish the whole house completely, and sell everything in it, but do not deliver anything till the close of the bazaar; merely mark each article with a tiny tag as sold, with the address.

In the parlor have a regular set of furniture, with a chandelier, a piano, a sofa with small pillows, a standing lamp, little books and a clock. Do not fill the room with dolls; it is not necessary to have any in it, and it will probably show to better advantage if without them. In the bedroom put a good-sized bed and a crib, a dressing-table, candles, chairs, a sofa and a wardrobe; by putting up a thin pasteboard partition on one side and papering it, one end of the room can be made into a cunning bath-room, with a tub, a wash-stand, towels, soap, wash-cloths and tiny hot-water bags. The floor of this room should be covered with oilcloth. The dining-room should have table, chairs and sideboard, the table to be spread with the attractive dishes of colored papier-mâché food which looks so real as to almost deceive a child. In the kitchen have a stained floor, a stove, a sink, a dresser set out with tins of all sorts and a table with a kneading-board and rolling-pin.

There may be eight tables or more on the sides of the room; it should depend somewhat upon the

estimate of the number of people who will attend the bazaar. Do not allow the dolls to be taken away before the sale is over.

Begin with the smallest and lowest-priced dolls at the first table, and call it **THE NURSERY**. Arrange the table-top like a room, put three cribs or small beds about, with bedclothes, canopies and pillows, have a high chair with a baby doll in it and one small-child doll in pajamas on the floor playing with a tiny cat. A trained-nurse doll can be bathing a baby doll in a small tub of real water with a tiny sponge. Sell baby dolls, hair-brushes, milk-bottles, towels, bibs, and baby-clothes.

The second table would be **THE DOLLS AT SCHOOL**. Dress rather small bisque dolls like kindergarten children, in gingham, and have a few with white aprons; cut the hair of some dolls, to make it straight across the neck, and dress these as boys in Russian blouses. Tie the hair of the girl dolls up with very large bows on top of their heads and braid the hair of several. Make a long table, and arrange the dolls behind this, seating them in chairs, and on the table put little blocks or other kindergarten materials. Have a large teacher doll at one end of the table. Sell the dolls, chairs and table, and have, also, at one side other school belongings, slates, little books and satchels.

The next table is for **THE SUMMER DOLLS**. This table-top should be bare, with a heap of sand or sawdust piled up in the center. Dress dolls of small or medium size in gingham, with sunbonnets and large

flat hats. Turn and pin up their dresses around their bare legs, give them little pails and shovels and group them around the sand in twos and threes. Smaller dolls in rompers and overalls and sailor suits can be standing about a good-sized sailboat or sitting in a circle around the picnic-baskets.

THE TRAVELING DOLLS have the fourth table. Dress the girl dolls in coats and skirts, with quiet hats, and the boys in little Norfolk jackets and knickerbockers. The children should be accompanied by grown-up father and mother dolls, and several nurses, black and white, carrying babies. Pile some trunks on a truck, give each doll a suit-case, traveling-bag, a rolled-up steamer rug or a basket of some sort.

THE DOLLS' PARTY would come next in order. The dollies will look very festive in dainty little white summer dresses, with colored sashes and hair-ribbons. In the center of the table put up a good-sized May-pole, made of the handle of a broom, cut to the proper length and wound with ribbons. At the top tack a dozen or more narrow ribbons of alternating colors (pink and white is a pretty combination) and arrange the dolls in a large circle, fastening the end of a ribbon to one hand of each, and face them side-wise, as though they were actually circling the pole. At one end of the table a group of dolls might be sitting on the floor or on cushions eating refreshments; a party table decorated with flowers and little candles and cakes could stand in the middle.

The sixth table would be for THE WINTER DOLLS. Cover the table with white cheese-cloth and draw it

up at one end and fasten it over some piled-up boxes, to make a hill; lay cotton over the whole and scatter generously with mica, which may be bought at a paint-shop in bulk. Make some cardboard sleds and fasten to these boy and girl dolls, and pin them securely with hatpins to the hill in several places. Dress the girls in red and navy blue, with tam-o'-shanter caps and furs; brush their hair out so it will seem to be blowing back in the wind. Dress the boy dolls in thick woolen, with leggings, mittens and knit caps. Groups of dolls stand at the foot of the hill to watch the fun. At one side have some boy dolls building a snow fort, at the other have a number throwing small snowballs made of cotton and sewed into shape; scatter mica on the shoulders of these.

The last table of all would be the one most interesting to the little girls; it is, of course, THE DOLLS' WEDDING. Lay a strip of red cloth down the length of the table, and let the end turn toward the room, to represent a church aisle. Put down each side tall wooden knitting-needles stuck into large spools and trim these with small artificial leaves and flowers; let them hang across the aisle in garlands. Coming toward the onlooker should be, first, two very small dolls in pink, carrying baskets of flowers and wearing large hats; behind these should be the four bridesmaids in white, with pink hats, carrying bunches of pink flowers. Last, would be the bride, alone, in conventional dress and veil, with a huge white bouquet.

Refreshments may be served at this bazaar, and candy sold.

MARTHA LANDON.

CHURCH SOCIALS FROM OVER SEAS

Something Japanese

“THIS is imported,” is always an alluring sentence when the shopkeeper tempts us with some beautiful fabric, so oftentimes, when arranging for a social affair, we are tempted to borrow some of the picturesque settings and supposedly characteristic accessories of our foreign friends. The Japanese affairs seem to be the most popular, doubtless because the decorations are all so attractive in their bright colors, and the customs so unusual. To plan such a social the invitation would be effective written on Japanese rice paper, starting at the lower right-hand corner and writing from the bottom to the top of the paper, and from right to left as shown in the invitation on the adjoining page, which reads as follows:

By this you are asked to my Japanese fête;
So bid your jinrikisha stop at my gate.

If you wish to have a table of Japanese novelties for sale as souvenirs there are many such articles which retail from three to ten cents, including babies that speak, wooden pagodas, parasols, trays and lanterns.

E A E D For "An Evening in Japan," to be
 T H T E given by a Mission Study Class, cards
 A S E K cut in the shape of Japanese lanterns,
 G I F S lithographed in red and gold with Jap-
 K A anese figures and decorations in colors,
 Y I E may be used for invitations, as the
 M R S E cost is only one dollar a hundred.
 N E R The back of each card is plain white
 T I N A so that an invitation or a program
 A J A can be easily printed or hektographed
 P U on it.

P R A O The rooms may be decorated with
 O U J Y chrysanthemums, as they are the na-
 T O tional flower of Japan, but, if they
 S Y Y S are too much trouble to make, an ar-
 M I tistic decoration, similar to the Japan-
 D H ese cherry blossom, could be arranged
 I O T in the following manner: Procure a
 B T quantity of bare branches of trees and
 Y to them wire either plain pink blos-
 O B soms made of tissue paper or the
 S small wild roses cut from wild-rose
 crêpe paper, with an occasional leaf here and there,
 also cut from the paper. You might call the affair
 "A Cherry Blossom Fête."

If you have a good story-teller among your young people you can get program material for her use in a booklet, costing only six cents, entitled "Japanese Myths and Legends." Other entertainment features might be a Japanese Flower Drill; a Ring Drill, illustrating the poetry of motion, set to the music of

Lange's "Flower Song"; an action song, "Little Maids of Japan"; A Chrysanthemum Drill; "Pop-pies—a Sleepy Drill"; recitation, "Little Children in Japan"; and Japanese love songs, of which there are a number obtainable.

"A Japanese Wedding Ceremony" is always interesting, but this would make almost an evening's entertainment in itself.

If you wish to have a social for children they will have great fun in playing some of the real Japanese games, which are simple but require quick thought and dexterity. It is difficult to find a great number of Japanese games, but any kind of circle games would be appropriate, where the guests may play them seated on the floor in Japanese fashion. One contest might consist of picking grains of puffed rice from a teacup with chopsticks or meat skewers, and placing them in a saucer some distance away in a certain length of time.

Envelopes could be distributed containing jumbled letters of some of the largest cities of Japan; the names to be determined by straightening out the mixtures.

Japanese post cards might be used as picture puzzles, cutting each one in several pieces and placing it in an envelope for each guest to straighten out. These cards have picturesque scenes that would please adults as well as children.

The delicacies mentioned below would be very suitable for Japanese social refreshments, using crêpe-paper napkins in Japanese design: Orange Pekoe

Tea, Japanese Rice Wafers, Nuted Cheese, Stuffed Dates, Crystallized Ginger, Japanese Rice Candy.

A Chinese Affair

Many of the features suggested for the Japanese social could be used also for the Chinese social. The decorations should be red and yellow for the old China; red, yellow, blue, white and black for the new China. Flag pins are obtainable.

An interesting description of Chinese wedding customs is arranged in entertainment form. It is amusing as well as pitiful in parts, especially when the united families do not hesitate to make very personal remarks on the appearance of the bride. Costumes may be hired for a small sum from many of the missionary headquarters.

The whole company might be asked to share in the wedding banquet which follows. They may or may not enjoy the menu, but at any rate it is an economical one—rice, chopped cabbage with red pepper, drop cakes and tea. The food should be served on waiters. The Chinese do not use tablecloths, and towels wrung out of hot water are passed among the guests.

It is possible to obtain from one of our returned missionaries for twenty-five cents a package of program helps. Chinese rules of etiquette come in printed form at ten cents a dozen.

If the children have a part in the social they will enjoy the Chinese games of "Tiger Trap," "Select Fruit," "Eating Fish's Tail," "Cat Catching

Mice," "Forcing the City's Gates," and "Catching Fishes in the Dark."

A Social of Many Tongues

It would be a fascinating study to trace to their sources the beautiful hymns sung throughout Christendom. Why not plan an "imported" program, and let the people know to whom we are indebted for the great poems, set to fine music, which we sing so unthinkingly?

The Italian Hymn—"Come, Thou Almighty King."

The Portuguese Hymn—"How Firm a Foundation."

The Spanish Hymn—"Blessed are the Sons of God."

The German Hymn—"A Mighty Fortress is Our God."

The Austrian Hymn—"Hark! What Mean Those Holy Voices?"

The Sicilian Hymn—"Guide Me, O Thou Great Jehovah!"

The thought could be carried out by a stereopticon display of pictures, showing our debt to Germany in Hofmann's pictures of the Christ; to the Netherlands for Rembrandt; to Italy for Fra Angelico, Michelangelo, Raphael, and other artists who have influenced religious thought.

Or for a lighter form of entertainment and instruction this game of "National Characteristics" will not only furnish amusement, but will also ac-

quaint the participants with some of the salutations of the various nationalities, which are:

Arabia—"If God will, thou art well"; also, "May your morning be good."

Austria—"Kiss your hand."

China—"Have you eaten rice?" "Is your stomach in good order?"

Burma—"Give me a smell?" (Burma's method of kissing is the Lapland nose-rubbing.)

Egypt—"How goes your perspiration?" "Do you sweat copiously?"

England—"How do you do?"

France—"How do you carry yourself?"

Germany—"How do you find yourself?"

Greece—"What do you do?"

The Netherlands—"I hope you fare well."

Italy—"How do you stand?"

Poland—"Art thou gay?" "How dost thou thyself?"

Turkey—"Be thou under the care of God." "Forget me not in thy prayers."

Persia—"May your shadow never be less."

Spain—"I kiss your hand."

Sweden—"How can you?"

Russia—"Be well." "How do you live on?" "God be with thee."

To enforce sociability write one of the salutations and the name of the country on a slip of paper, and each one of the products, sports or gifts of the same country on other slips. Number all of the set alike, and let all who have those numbers form a group. Each group is then asked what its national salutation is and what it has given us. Some things for which various countries are noted are:

The Netherlands—Windmills, skating, dikes, Peace Palace.

Italy—Music, art, olives, wine, oranges, macaroni.

Spain—Olives, silks, oranges, glass, cork, bull fights.

Austria-Hungary—Bohemian glass, Hungarian music.

China—Silk, fireworks, rice, chopsticks, great wall, filial piety.

England—Cricket, football, cutlery, roast beef, manufacturing, commerce, etc.

France—Art, scientific instruments, literature, silk, wine.

Germany—Music, art, books, gymnastics, pretzels, sausages.

Greece—Olive oil, ancient art and architecture, Marathon games.

Norway—Violin music, skiing, fishing, timber.

Sweden—Timber, metals, gymnastics.

THE MINISTER'S SOCIAL HELPER.

YOUNG PEOPLE'S SOCIAL HOUR

WHEN we come together for our social hours let us try to plan them so that we shall take away at least one new fact with us, or let us open our minds and eyes so that, perhaps, what we have known before may be looked at in a new way, or let us try to quicken our wits or refresh our memories or awaken our imagination.

I have some little stories I want to tell you of how these things have been done by the young people of the churches: if you try them, and on the way home one of the boys shall say to the one with whom he is walking, "Say, that was worth going to, wasn't it?" then you have succeeded.

There is nothing that broadens one so much as travel, and if we can't get out of the ruts of our daily routine we can get out of the ruts of our minds.

So my first story—and it is a true one—is about a company of young people, not fifty miles from Boston, who, under the guidance of their pastor's wife, thought they would see the world. It was a very enjoyable trip.

Here is a reproduction of their itinerary for one winter:

Around the World in Five Months

Special Excursion Ticket
Good for
One First-Class Passage
On the Airship "Imagination"
Trips on All Lines of the Grand Mission Board Railroad
Personally Conducted by the
Chih Jen Yung Club

December 3: The Empire of the Sultan.

December 17: 'Way Down in Dixie.

January 7: The Land of the Trident.

January 21: An American City.

February 4: The Empire of the Mikado.

February 18: The Land of the Braves.

March 4: The Dark Continent.

March 18: "The Land of the Cotton and the Corn."

April 1: New Mexico—via Utah.

April 15: The Celestial Empire.

There was something new to learn each evening about each one of these countries or sections of the country. There is more attractive and interesting material on these subjects available for young people than I could tell you about if I should take a whole book for it. These young people traveled fast. Others would do it more slowly, perhaps, and would take more time for a closer study. You will see that they divided their interest between their own and foreign lands. They took up a New Mexico program in this way:

1. A Journey to New Mexico.
2. The Every-day Life of the People.
3. A Glimpse at the Work in New Mexico.
4. Short Stops at Our Mission Stations.

For an evening's entertainment in "The Land of the Braves" they gave a bow-and-arrow drill, and,

in addition, "The Modern Hiawatha"—a story in verse to be used with tableaux.

A New Use for Old Games

I want to tell you of a novel evening they had one winter. They put on their program "Guest Night, an African Palaver," the last word meaning "a great talk." They thought it would be interesting to have a progressive-game evening, making every game a missionary one relating to Africa. Some one suggested that each girl should look over all the games she could find; make a note of the most popular ones and then try to change them into African games, bringing in the results of her efforts at the next meeting of the club. The first game brought in consisted of one hundred and twenty cards, or thirty books, to be played like Authors; titled, "Who, Where and What in Africa." The list began with Saint Mark, who is supposed to have planted Christianity in Africa. Then followed some of the early church fathers and several explorers, ending with a number of pioneer missionaries to Africa regardless of denominations. For instance, the first two cards of one book represented Robert and Mary Moffat, who laid the foundation of Christianity in South Africa, the third card represented Bechuanaland, where they worked, and the fourth card was a quotation from Robert Moffat: "A medical missionary is a missionary and a half."

Another game is called "A Trip to Africa." The board is covered with squares an inch and three-

quarters in size. There are seventy-two squares in all, and on each was written some place or incident connected with a trip to Africa. All the players start at 1—Boston. They visit all the stations of their Mission Board in Africa, sailing for home from number 72. For variety there are lucky and unlucky squares. If a player reaches a square marked "Land Sighted" or "A Tepoia Ride" he may move ahead five squares, but a fog or an attack of African fever sends him back three.

Many other arrangements of games are possible. "Sliced Animals" may be made, using the animals native to Africa. There is the fish-pond game with a Zulu kraal for a pond and black button-mould men to be rescued. The game of tenpins could represent ten African problems to be thrown down—the slave trade for one. The alphabet game is a good one, giving out a list of names of twenty missionaries and a set of letters from which to make the names.

These games are simply to impress, by much recalling and repetition, the names of persons and places associated with the knowledge already acquired, and to arouse interest on the part of guests as to what all these names stand for. They are not intended as a means of imparting information, or to take the place of a more serious study.

How a Group of Girls "Traveled"

But here is another true story about a society of girls—this time not fifty miles from Philadelphia—whose pastor's wife is enlisting their interest in home

missions. They believe in keeping in touch with what is going on, and at their October meeting, as conditions in the Arctic regions were then being very much talked of, they, too, decided to take an imaginary trip from the parsonage to see what was being done religiously for the Eskimos of Alaska. One of their members had a postcard reflecting machine, so they started on a trip across the country, stopping by picture in as many States as possible, seeing Niagara and Yellowstone Park and getting glimpses in California and Washington. As the different girls told about the Eskimos—how they look and how they live, of their worship of the aurora, their superstitions, and their way of traveling with sledges and dogs—the talks were illustrated by pictures cut from leaflets and magazines and by Alaskan postcards used in the reflecting lantern. Next they showed by picture and story what their own church was doing to help; then, skirting the Arctic Circle by means of a map shown on the screen, they came over to Greenland and spoke of the first missionary to the Eskimos in 1741; then down to Labrador to see Doctor Grenfell's work in that cold country; then back, by the airship on the screen, to listen to one of his charming stories about the wonderful little Eskimo boy who came to the World's Fair.

Such a trip is possible for any society, as the pictures and story material are obtainable through the different denominational boards and from magazine articles, as well as from private and public libraries, and many other available sources.

Can You Locate These Quotations?

Suppose we say that the purpose of our social life should be for three things: education, service and relaxation. Well and good. We've been talking about some educational methods. Let us lean back in our chairs now and see what we know or think we know about this. Some know their Bibles better than they know Shakespeare, and, yes, with some it would be true the other way about. In which book would you find these quotations, in the Bible or in a volume of Shakespeare's works?

1. The love of money is the root of all evil.
2. Love not sleep, lest thou come to poverty.
3. Is there anything whereof it may be said, "See this is new"?
4. There's a special providence in the fall of a sparrow.
5. The evil that men do lives after them.
6. My leanness, my leanness, woe unto me!
7. One touch of nature makes the whole world kin.
8. Stolen waters are sweet.
9. A friend loveth at all times.
10. Wisdom and goodness to the vile seem vile.
11. Like madness is the glory of this life.
12. Hope deferred maketh the heart sick.
13. He winketh with his eyes, he speaketh with his feet.
14. Life's but a walking shadow.
15. Happy thou art not; for what thou hast not, still thou strivest to get.

16. A friend should bear his friend's infirmities.
17. I am escaped with the skin of my teeth.
18. A merry heart maketh a cheerful countenance.
19. All things are ready if our minds be so.
20. The glory of young men is their strength.
21. What I will not, that I cannot do.
22. The world is but a word.
23. The light is sweet, and a pleasant thing it is for the eyes to behold the sun.
24. Two are better than one; because they have a good reward for their labor.
25. Oh, that this too, too solid flesh would melt!
26. Smooth runs the water where the brook is deep.
27. That men should put an enemy in their mouths to steal their brains!
28. A man that hath friends must show himself friendly.
29. Refuse profane and old wives' fables.
30. The apprehension of the good gives but the greater feeling to the worse.

Ladies' Home Journal.

A DAY OF INDUSTRY

A Substitute for the Annual Bazaar

WHY hold a bazaar for the church fund this year? Why not, instead, have a "Day of Industry"? That is what our church society did last season, and it proved many times more profitable than any bazaar could possibly have been. In place of the usual posters we distributed neat business cards that read:

Members of the _____ Society of _____ Church request your kind patronage on their "Day of Industry" _____ 24th, in place of your usual attendance at their annual bazaar. Let us do your mending, cleaning, dyeing, stenciling, polishing, and renovating. Orders called for and delivered. Prices reasonable. Experts in all departments. All earnings donated towards a fund for a new church-bell.

For quite a fortnight members of the "collection" committee solicited orders, which it was afterward their special duty to deliver. Those serving on this committee were selected for their possession of automobiles or other vehicles. Meanwhile a "preparation" committee were preparing the vestry for its new use, so that on the appointed day the place turned as if by magic into a convenient and busy workroom.

Busy it was indeed. In one corner the "Band of

Merry Menders," who had insisted that plain sewing was their forte, lengthened children's garments, patched rents, and darned socks. In the center of the room a group of young people busily passe-partouted all sorts of pictures and photographs.

The renovating section held a milliner retrimming hats for half-dollars, and a deft needlewoman making new lamp-shades out of old, with materials supplied by her customers. Near these two, six artists were daintily stenciling curtains, parasols, and sofa-cushions. Further on, four busy polishers were polishing all the silver belonging to the congregation, besides endless bracelets and rings. The secret of restoring pristine luster to the last they had obtained from a church member who was by trade a jeweler. The polishing of the silver brought fifteen cents a dozen pieces; polishing of jewelry, a quarter an article.

The kind matron who had offered to dye for us preferred to do so in her own home, so we merely allotted her a band of willing assistants. At two dollars a costume her earnings for the day came to seventy-four dollars.

But the greatest success of all was the cleansing department. All engaged in it had had much personal experience in some branch of that difficult art. One could do wonders with stained laces by means of glass jars of warm soap-suds; another could utilize gasoline in an expert manner; still another could clean ostrich feathers with meal, and recurl them beautifully with the back edge of a silver knife, while

a fourth could renew velvet by steaming with wet rags over a sizzling hot iron. This useful quartet was rushed all day, and by nightfall had over two hundred dollars to turn into the treasury.

At ten o'clock the busy hum of the working ceased. Accounts were balanced up, and our wonderful "Day of Industry" came to an end.

Everyone asked why we didn't repeat the day every month, and promised their patronage. They said that it fulfilled a crying need in the community, though a need that they had never realized before. We have decided to have a "Day of Industry," instead of a bazaar, every year.

MARY SCOTT RYDER.

A CHURCH LIBRARY

IN a small town without a library, our church society has filled a long-felt want, and realized a nice little sum besides. Books were solicited from the townspeople, and the members of the society each gave one of the latest books. Over four hundred volumes were secured to start with, and the members of the society in turn have charge of the library, which is open twice a week. The gift of a book made one a member, and books were rented to members for five cents for two weeks, non-members being charged ten cents. Reference-books are free if not taken from the library, but consulted there. We all donate our old magazines, and these are free if returned the next day the library is open. New books have been added from time to time as we could afford them, and the plan has been a success in every way.

A PROGRESSIVE MISSIONARY TEA

THE Women's Missionary Society of our church held a unique missionary tea. Invitations were sent to fifty women. Four hostesses were appointed, one for each of five tables. These tables were designated as follows: The "association" table, the "program" table, the "giving" table, the "membership" table, and the "literature" table. The hostesses were selected with regard to their ability to present for discussion the subject which these tables represented, ways and means for presenting these subjects being discussed by the hostesses long before the day for the tea. The hostess of the "giving" table had pledge-cards ready to distribute. At the "literature" table missionary literature was distributed, etc. Fifty guests, divided into five groups of ten each, seated themselves at the different tables.

Our tea was of five courses. After the guests were seated, the younger women of the church served the first course—fruit; and during the ten minutes allowed for this course the different hostesses presented their subjects, the guests entering into the discussion if they so desired. At the end of ten minutes a bell rang, and the parties of ten progressed to the

next table, there to discuss another phase of missionary work, the hostesses remaining at their own tables. The second course was sandwiches, olives, and pickles; the third, ice-cream and cake; the fourth, tea and wafers; and the fifth, candies. A more elaborate luncheon could be given if desired, but that just described was inexpensive, easy to prepare, and could be served quickly, so that there was little delay.

The hostesses decorated their own tables with the same color-scheme in mind. We chose red and white, though different colors could be used according to flowers in season. Little painted cards containing missionary texts were given as favors, and music was rendered between courses.

In this way fifty people had the five important phases of our society's work presented to them, and the hostesses became acquainted with fifty different women. We nearly doubled our membership as a result of this tea, our pledges to missions were increased, new missionary-magazine subscriptions were obtained, and our society gained in every way. In a large church like ours this would certainly be a successful way to stimulate interest in missionary work, but the same plan could be followed in a smaller church, where there are fewer women, by having a smaller number at each table.

KATHERINE H. DICKSON.

AN INTERESTING PICTURE EVENING

TO FOLLOW a church supper a most entertaining and instructive picture evening was arranged by a church society as an entertainment. Such a social evening would be well worth an admission fee for the purpose of raising money.

First they selected a good committee who divided the work carefully among themselves, each taking a particular part for which to be responsible. One collected, from anybody in the parish who had them and were willing to loan them, old ambrotypes, daguerreotypes, tintypes, etc. These were placed on a table together and proved very entertaining. A young girl attired in a quaint old dress recited Phebe Cary's "Old Pictures."

On another table were photographs beginning with the very earliest taken, and an amateur photographer gave a sketch of the growth and improvement of this art. Another table was covered with magazines beginning way back in the fifties and coming down to the present-day, beautifully illustrated ones. The walls of the room showed a great variety of pictures of all kinds. Never was such a collection shown, from the oldest oil paintings and family portraits to the

latest in these lines, with pencil, pen, ink and crayon sketches—some made long ago, others by aspiring young artists—colored crayons and the latest water-color sketches, pictures embroidered by the grandmothers of those present, photogravures, woodcuts, steel engravings—all vied with each other for immediate attention, and attention they did receive, for there was no one who had a picture there but who wished to be present to see if it were appreciated.

A generous photographer made silhouettes of the heads of the leaders in each department of the church work, so the oldest deacon and the youthful president of the Junior Endeavor Society were represented, and this corner added much amusement to the entertainment. The making of silhouettes of the visitors also might have added to the treasury.

Those having the entertainment in charge furnished for each plate at the supper a picture of some poet, statesman or author, cut from catalogs of book publications and magazines and pasted on cardboard and numbered, the committee keeping a list. If by chance any one did not know with whom he or she was eating it could be easily ascertained. The only fault found with this entertainment was that the evening was not half long enough; and as the exercises closed by the singing of "Auld Lang Syne" many compliments were received for the work, and the committee were urged to have another picture evening for young and old in the church.

THE MINISTER'S SOCIAL HELPER.

FAIR OF THE HOLLYHOCK LADIES

SOME weeks before the fair is to be held a chairman of the whole is chosen, and under her a number of others; one on place and time, one on advertising, one on music, one on refreshments, one on entertainment, one on decorations. Besides these, there must also be one person responsible for each booth, and she will choose her own assistants.

The posters to be put up about town and in public buildings should be large sheets of white paper with tall stalks of hollyhock in green and colors standing up at the sides, and in the middle the words "The Hollyhock Ladies Invite You to Their Fair" (with the place and date below).

The entire committee should meet several times to make crêpe paper flowers for decorations. Besides those for the booths, there should be a large quantity of hollyhocks made by winding slender sticks with green paper and introducing leaves and flowers on wires here and there, like the real plants. When finished these are planted in ordinary flowerpots filled with earth, and arranged in lines as screens or hedges, or in small gardens, or in groups around the room.

It is not at all necessary to take any great amount

of trouble with paper flowers, for dozens of petals may be cut out at once by folding sheets of paper, and then by drawing them through the hand the shape is given. Hollyhocks are circles, drawn into little bells; geraniums are little circles with scalloped edges; roses are large single petals, curled in the palm of the hand with the head of a hatpin, and the points twisted together to make the single flower. Sunflowers are made by cutting strips of yellow paper, making one edge into long points and pasting the strips around brown paper disk-centers of cardboard tacked on sticks for stems.

The rooms and booths should be all in green, to set off the flowers effectively, and the booths may be large tables with uprights at the corners and canopies of green *crêpe* paper or cheesecloth.

The Hollyhock Ladies are a committee, either of chairmen or of others interested in the fair, who are to dress in green paper, with tall, pointed hollyhock caps on their heads, or they may wear dresses of pinks and lavenders and rose; these are merely two deep paper flounces sewed on a plain dress skirt, with a simple surplice waist of paper and short flounces for sleeves. This committee is to stand near the entrance door and receive the guests, as though at a reception.

The first booth is for "The Morning Glories." Saleswomen will wear pale pink or lavender dresses, with caps like inverted morning glories to match. They will sell anything suitable for morning use: boudoir caps, dressing jackets, tea trays, breakfast

sets, toilet articles, cross-stitched bath towels and wash cloths to match, little guest towels, and soaps in boxes.

The second booth is for "The Sunflowers." This may have a hedge all around it of tall flowers in pots, and the saleswomen may dress in yellow, with a row of sunflower petals around the head. Here are offered everything for a morning's work: tin utensils, brown baking dishes, novelties in the way of egg beaters, apple corers and the like, and aprons, bags, dusters, and brushes.

The next booth is for "Johnny-Jump-Ups." This booth may be decorated with bunches of real pansies in low bowls of water, and these may be sold during the evening, with pots and baskets of brown wicker filled with growing pansies. But the specialty here is to be small, inexpensive alarm clocks, bought at wholesale and sold at an advance price.

The fourth booth is for the "Sweet Peas." The pretty girls presiding here may dress like the morning glories, in pinks and lavenders, but each should wear a cunning cap made to look like a sweet pea. The crêpe paper is folded around the face with a little peak at the top of the forehead; this is fastened to the hair, and over it is a small flaring cap, also pointed at the top. This is the candy booth, and besides everything in that line there may be stuffed dates and figs, homemade cakes, salted almonds and fudge.

"The Snap-Dragons," who take care of the next booth, may be small girls dressed in two shades of

yellow, one quite deep. They will sell toys, dolls and popcorn.

“The Four-o’Clocks” are to have a tea room, made by fencing off the corner next with a pretty hedge of hollyhocks. Small tables are set out, and a large sign is hung overhead with the menu offered :

Orange Flower Tea
Nasturtium Sandwiches
American Beauty Cakes

Of course these dainties are to be merely the usual tea, with bits of orange added, and the sandwiches, made with chopped nasturtium buds, may be supplemented by others of lettuce and cheese; the cakes are simply very small ones, flavored with almond, and iced.

“The Geraniums” are to be represented by saleswomen selected from dark-haired girls, dressed in scarlet with red geranium blossoms on their heads. A sign over the booth offers “Geranium Jelly” for sale. This is actually crab apple jelly flavored with rose geranium, but it may be successfully imitated for the fair by making a delicate apple jelly and flavoring it with extract of rose. In addition, all sorts of canned goods may be sold here, and orders taken for pies, cakes, and doughnuts.

The next booth is for “The Night-Blooming Cereus,” and is decorated with large flowers like a pond lily. Here are sold candles in glass and brass sticks, candle shades, small lamps, glass and china trays with a pitcher and tumbler on each, little coverlets for the feet, bedroom slippers, match boxes, and books

to read at night. The saleswomen may dress in white and wear a cereus flower in the hair.

“The Roses” occupy the next booth, decorated lavishly in pink roses, and they may wear pretty pink gowns, or white ones with pink ribbons, and wreaths of roses. This booth is for the sale of ice cream in glass cups, each one covered with pink crêpe paper tied with ribbons, and made to slip on and off the cups when they are washed; little cakes iced in pale pink and pink candies and candied rose leaves are to be served also.

The booth next this is for “Bachelors’ Buttons.” The girls presiding will wear two shades of blue, with white gowns, and little round caps with bunches of blue bachelors’ buttons made of fringed paper on their heads. They will sell handkerchiefs, ties, cuff links, pen trays, smoking trays, mufflers, college pennants, pens and pencils, leather goods, and picture frames. A specialty might be copies of “A Bachelor’s Reverie.”

The last booth is for “The Gardeners.” This is to be served by girls in khaki or large enveloping aprons, with sunbonnets and trowels. They will sell cut flowers, potted plants, seeds, bulbs, catalogues, watering pots, baskets and pots.

There should be an entertainment, with admission fee, in an adjoining room. There may be given one of the pretty Flower Cantatas by the children, the music and words of which can be found at a music store. Or, a charming Poppy Dance could be arranged for small children, in costume.

An auction is a good way to make money, and if in advance special cuttings of favorite flowers in little pots are collected, these may be auctioned off; or growing bulbs, nearly ready to bloom, or Chinese lilies in flat bowls.

For a "grab bag," so essential to the success of any fair, have planned a garden of imitation lettuce heads, large and green, made of crêpe paper. Arrange these on a low platform covered with something brown, to represent earth, and underneath each head, fastened to it, have some small article worth five or ten cents; tie these up with brown paper, like bulbs. Anyone may choose his own head of lettuce at a price decided upon by the size and, after paying for it, pull it up.

There may also be a prize competition, either real or imitation; the latter is more amusing, but an actual one may be arranged by each person who can be reached entering some prize flower or vegetable, paying a small sum for the privilege; prizes may be awarded by judges.

For an imitation flower show, have as many as possible contribute some artificial plant made by themselves of paper and wire, but planted in a pot. Someone may give a gorgeous blue rose, twining on a tall stick; another may give scarlet lilies of the valley, or purple carnations. There will be a great deal of fun in this exhibition, and by holding it in a small room and charging admission considerable money may be made.

During the evening there may be a really attractive

little concert of old-fashioned ballads, each one on a flower. Some of these are:

Only a Pansy Blossom, The Last Rose of Summer, The Chrysanthemum, Marguerite's Daisy Song from "Faust," Sweet Violets, and many others. By getting a catalogue from a music shop these may easily be found.

A good way to close the day is with a Guessing Contest; everyone must pay a fee to enter, and ten or twelve persons should be taken to a special room and tried at a time, and then as many more, and so on. As each one fails to guess correctly he must drop out, and the one who wins receives a flower prize. Some of the questions may be:

What was she? (American Beauty.)

Known as what? (A rose.)

What was his name? (Sweet William.)

What did she give him? (Tulips.)

How did he propose to her? (Aster.)

To whom did she refer him? (Poppy.)

What did he say to her? (Forget-me-not.)

Who married them? (Jack-in-the-Pulpit.)

At what time? (Four-o'Clock.)

What fastened his coat? (Bachelors' Buttons.)

What did the guests throw after them? (Lady-Slipper.)

What maid served the wedding feast? (Bouncing Bet.)

What did his rival have? (Bleeding Heart.)

With what did she rule him? (Golden Rod.)

CAROLINE FRENCH BENTON.

EASTER PICTORIAL SUNDAY-SCHOOL SERVICE

WITH the modern equipment found in the new "Sunday-school Temples" that have been springing up all over the country since the great "Sunday School for Everybody Movement" has been under way, augmented by the "Organized Class Movement," a pictorial and musical presentation of the Easter story can be easily arranged to hold the interest of all ages. Enlist the whole school in its presentation. Select those who have elocutionary talent to read or to recite. Arrange musical selections so that they may be presented by different grades of the school, from the beginners to organized adult classes, with special solos or choruses by the individual or choir.

Let the entire program be planned as a setting for the presentation of appropriate stereopticon pictures, either historic or legendary, of the Easter story. Bright carols, responsive readings, poems and other material will be found in the many Sunday-school leaflets specially published for use at Easter.

There are a number of pictures which have a traditional relation to Easter, such as that of the "White Lilies." In ancient days these were common garden

flowers. They grew everywhere and were taken as the symbol of heavenly purity. There is a legend that tells how the friends of Jesus came early in the morning to visit the tomb, and found the ground, which had been barren the night before, covered with white lilies. The legend says the Heavenly Father had sent the Angel Gabriel to plant them, and from that day to this they have been called "Easter lilies."

The lilies say: "Behold how we
Preach, without words, of purity."

The anemone is another flower of the Holy Land, and, though red in color, is also called a "lily." It is supposed, on account of its brilliancy, to be the flower to which our Lord referred when He said that "even Solomon in all his glory was not arrayed like one of these."

The association of Jesus with flowers is suggested in the picture of "Jesus and Saint John." You remember, one of His little playmates was His cousin "John the Baptist." The artist shows the two children getting a jug of water, and all about their feet are lovely flowers.

Perhaps some of you love to gather columbines in the spring. If you have looked at them closely you will see that they appear much like a group of tiny pigeons, their heads bent over a dish. It is said that on account of this resemblance they were given the name of columbine as "columba" is Latin for dove. This brings us to the story of Saint Mark's in Venice, where, at Easter, it is the custom to give the pigeons who lodge in its towers a special feast.

One Palm Sunday, centuries ago, the great doge, or chief magistrate, came with all his dignitaries to visit San Marco. A flare of silver trumpets announced his coming and the magnificence of the procession greatly impressed the people, who gathered in crowds to see it. The doge wanted to show his bounty to his subjects, so he had a number of pigeons, each with a piece of paper tied to its leg, released above the portico of the church. Of course the pigeons were hampered by the paper and were easily caught, and the people who were lucky enough to catch them took them home and fattened them up for their Easter dinners.

A few of the birds sought refuge up in the dome of the church, and because they found safety above the very tomb of Saint Mark (for this is where Saint Mark is supposed to be buried) the people, who were superstitious, thought the good saint had given the birds protection and had signified his wish that the pigeons should be sacred ever after. From that time to the present day they have been safe from the hand of man, and that is why they have a special feast on Easter Sunday.

How fair is the rose!
What a beautiful flower!

The rose of Sharon grows on the beautiful plain of Sharon in Samaria. The slide shows a man in the act of gathering it. It is not at all like our rose, but it resembles the narcissus. As the rose is the emblem of love and purity the mother of our Lord is often likened to this loveliest of flowers.

A picture of the Mount of Olives may be used to illustrate the sweet legend of the forget-me-not. The story goes that when Christ walked, in the early gray of the morning, to the Garden of Gethsemane, He looked at the heavens and they flashed into sudden splendor, the birds burst into song, the flowers lifted their bright faces and smiled at Him. He picked a spray of valley lilies and pressed it to His lips. As He passed on to the gate His eyes rested on a tiny blue flower. He stooped and asked: "By what name art thou known, little flower?"

And the flower replied: "Master, I have no name; I was forgotten."

Then very gently the dear Lord whispered: "Forget-me-not, Forget-me-not."

But the lily bells heard the whisper and they rang it out to the morning wind, and the wind carried the name to all the flowers in the land. Or, as these poetic lines give the story:

When to the flowers so beautiful
The Father gave a name,
Back came a little blue-eyed one—
And timidly it came;
And, standing at its Father's feet,
And gazing in His face,
It said in low and trembling tones
And with a modest grace:
"Dear God, the name thou gavest me,
Alas! I have forgot."
The Father kindly looked Him down,
And said: "Forget-me-not."

But scenes from the life of Jesus, from paintings by Henri Hofmann, will inspire that sense of holi-

ness which we know must have been felt in the presence of our Lord when on earth, and the gentle spirit in these pictures gives them a peculiar charm. There are many beautiful slides from the works of such masters as Murillo, Vandyke, Leonardo da Vinci, Munkácsy, Plockhorst, and others, which could be introduced, but those here suggested, painted by Hoffmann, have been chosen because they bear a continuous relation to each other both in subject and style of treatment.

Presented as a religious service rather than as an entertainment the scenes will be most effective. The continuous playing on the church organ of selections that are based on the scenes portrayed will unconsciously heighten their effect upon the observer who is also a listener.

Scripture readings, to the softest accompaniment, should precede the exposition of each picture, while solos and choruses may be rendered as they are shown. Music from Handel's "Messiah," Rossini's "Stabat Mater," or Stainer's "Crucifixion," could all be used, though well-known hymns like "The day of Resurrection, earth, tell it out abroad," in which the congregation could join, would be equally appropriate. The following pictures are suggested:

"Come Unto Me." Here is seen the Master, with hand outstretched, inviting the weary and heavy laden to find rest. Reverent attention can be secured during the reading of the twenty-eighth, twenty-ninth and thirtieth verses of the eleventh chapter of Matthew by playing the air "He Shall Feed His Flock,"

from the "Messiah," followed by the soprano solo, "Come Unto Him," from the same oratorio.

"The Childhood of Jesus." This could be introduced by the playing of the pastoral symphony from the "Messiah," followed by the solo "Breathe Your Soft Prayer to Christ the Child," by C. B. Hawley. Reading, Luke ii:40.

"With the Doctors in the Temple" depicts the Lord as a beautiful boy of twelve talking with the Jewish teachers about "His Father's business."

"In My Father's House," by W. F. Sudds, could be appropriately sung, preceded by the reading of Luke ii:41-52.

"With the Woman of Samaria" shows Jesus at Jacob's well telling a woman of that country "all things whatsoever she did." Reading, John iv:3-15.

"Blessing the Children" portrays the Savior in His divine gentleness and is one of the most beautiful of all the pictures. A chorus of children could appropriately sing the well-known hymn beginning:

I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold
I should like to have been with them then.

"The Raising of Jairus' Daughter" may follow, "But When Jesus Had Put Them All Out," from Stainer's "Daughter of Jairus," being sung.

"Cleansing the Temple." This picture shows the Lord in the act of driving from His house the profaners of His holy temple, and it should be accompanied by more vigorous music. "Andante," opus

26, by Beethoven, is appropriate. Reading, Matthew xxi:12-14.

“Sin no More.” That the Lord is all lovingkindness, even to sinners, is shown in the picture of the erring woman. John viii:7-11, should be read, after which “O Lord, Correct Me,” by Handel, may be sung.

“Anointing the Lord’s Feet.” This may follow without interruption during the singing of “O Lord, Correct Me,” Mark xiv:3-9, being read at the conclusion of the song.

“Mary and Martha.” A quiet home scene is here depicted. Luke x:38-42, should be read as an introduction, the gospel hymn, “Take Time to be Holy,” being applicable to the Marthas of today who are “cumbered about much serving.”

“The Holy Supper.” This shows the Lord in the act of partaking of His last meal with His disciples. Matthew xxvi:19-32, should be read, after which the singing of “He Was Despised,” from the “Messiah,” would be appropriate. The accompaniment may be continued as the next picture is shown.

“Gethsemane.” This shows the disciples heavy with sleep, their Lord a little distance from them in the act of prayer. The hymn, “’Tis midnight; in the garden now, The suff’ring Savior prays alone,” could be sung after the reading of Matthew xxvi:36-46.

“Before Pilate.” Here we see the Lord in purple robe and crown of thorns, a guiltless prisoner. John xix:1-6, 14-16, should be read, followed by the con-

tralto solo, "O Sacred Head," by Grenzel, or, "What Will You Do With Jesus?"

"On the Way to Golgotha." This picture may be exposed while "O Sacred Head" is still being sung, the reading of Luke xxiii: 27, 28, following.

"The Cross." The reading of verses 25 to 30 inclusive of John xix should precede this picture, and the song, "At the Foot of the Cross," by Rodney, would make an effective musical number during its exposition.

"The Burial." This picture may be introduced as Beethoven's "Funeral March" is being played. At the appropriate place in the reading of Luke xxiii: 50-56, which touches on the friendship of Joseph, the scene is changed to:

"At the Sepulchre." There is a hopefulness in this picture which all are bound to feel. "In the Quiet Tomb," by Beethoven, may be played.

"The Resurrection." Joy returns with "the brightness of His rising." After the reading of John xx: 11-17, the celebrated air, "I Know That My Redeemer Liveth," from the "Messiah," could be rendered, or the stirring Easter hymn, "Jesus Christ is Risen Today," sung by the entire congregation.

The service may close at this point, though other pictures may be added to complete the history of our Lord's life upon earth if desired.

THE MINISTER'S SOCIAL HELPER.

THE SUNDAY-SCHOOL ARMY

A Flag Exercise for Children's Day

By Ada Simpson Sherwood

The children march in, two and two, one of each couple carrying a United States flag, and the other carrying a Conquest flag. A larger boy and girl lead, the boy carrying a large United States flag, and the girl a large Conquest flag. As they reach the platform the leaders take positions in the center front, hold their flags high and cross them, making an arch for the others to pass under, after which the couples separate, turning to the left and right; the children march single file in two large circles, then form in groups on each side of the platform, with the smaller children in front. The children and flags should be so arranged that there are an equal number of United States flags and Conquest flags on each side of the platform. If the time and size of the platform permit the marching might be prolonged. As the children come in and march on the platform they sing the Marching Song.

Marching Song

Tune—"Tramp, Tramp, Tramp, the Boys are Marching."

There's a sound of eager feet

Marching through our land today,

Going forth beneath the Banner of the Cross;

'Tis an army brave and strong,

And we hope you all belong,

That the cause we love may never suffer loss.

CHORUS

Tramp, tramp, tramp, the hosts are marching;
The Sunday-schools, a mighty throng,
Songs of triumph as they go
Bravely forth to meet the foe,
With the mighty power to conquer sin and wrong.

Much our country needs today
This unfailing strong defense,
That for justice, true and right shall ever stand;
For this army tried and true,
Guards our red and white and blue,
'Tis the home guard that defends our native land.
Chorus.

At the conclusion of the song the boy and girl who act as leaders step out to face the children without turning their backs to the audience, and ask:

BOY LEADER (*striking his United States flag staff upon the floor*): Attention!

[*All stand very erect and hold flags straight.*]

BOY LEADER: What do we represent?

ALL: The Sunday-school Army.

LEADER: What is our aim?

ALL: The world for Christ.

LEADER: What are our numbers?

ALL: Nearly fifteen millions in the United States.

LEADER: Why do we carry our Stars and Stripes?

FIRST VOICE: Because we love our flag, and the institutions of liberty, and the equality for which it stands.

SECOND VOICE: Because we love our country, and are ever ready to save her from foes without and within.

THIRD VOICE: Because the Sunday-school is our country's strong defense, and helps to train its citizens in patriotism.

GIRL LEADER (*with Conquest flag*): Who is our Leader?

ALL: Jesus Christ.

LEADER: Why should we follow Him?

FOURTH VOICE: Because we believe in the power of Jesus Christ to save mankind from sin and evil.

LEADER: Why do we carry the Conquest flag?

FIFTH VOICE: Because we believe that only through the Cross of Christ can the world be conquered for righteousness.

LEADER: What are our marching orders?

SIXTH VOICE: Watch ye, stand fast in the faith, lay hold on eternal life.

SEVENTH VOICE: Watch ye, stand fast in the faith, quit you like men, be strong.

EIGHTH VOICE: Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

NINTH VOICE: Go ye into all the world and preach the Gospel to every creature.

LEADER: Why should we go into all the world?

ALL: Because God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

LEADER: What are we promised?

ALL: He that overcometh shall inherit all things, and this is the victory that overcometh the world, even our faith.

LEADER: To whom shall we look for guidance?

ALL: Our Heavenly Father.

[All bow heads and repeat the following prayer.]

Prayer

We thank Thee, our Father, for brightness and cheer,
For the flag that we love, and our country so dear;
For Thy gift to the world of Thine own precious Son,
For the joy in His service, the victories won.

Oh, guide our dear country in righteousness' way;
Let the power of our Savior forever hold sway,
And help us, each one, our own duty to see,
To our brothers, our country, and, Father, to Thee.
Amen.

[BOY steps out with the United States flag and recites.]

We love our country's flag,
To her our hearts are true.
Our strength we'll lend to e'er defend
Our own red, white and blue.

[GIRL on the other side of the platform steps out with Conquest flag and recites.]

We love our Conquest flag,
To Jesus we'll be true,
And in His might and for the right
We'll strive His will to do.

[Lower the Conquest flags and wave the United States flags while all sing.]

Flag of the Brave and Free
Tune—"Vive la Compagnie"

Oh, glorious banner, of thee we will sing,
Flag of the brave and free.
Thy folds to the breezes we joyfully fling,
Flag of the brave and free.
Red for the dawning of Liberty's day,
White for the pure souls that will love thee for aye,
Blue for the heavens that shield thee always
And guard thee on land and on sea.

Protecting the lowly, wherever unfurled,
Flag of the brave and free.
By land the glad refuge for all of the world,
Flag of the brave and free.
Emblem of freedom, our hope and our pride,
Honored and loved o'er the land far and wide,
Stained with the blood of the heroes who died
To save thee and blest Liberty.

Float on, glorious banner, in freedom's glad light,
Flag of the brave and free.
Thy fair constellation unsullied and bright,
Flag of the brave and free.
Rainbow, bright banner, oh, long may it wave,
Upheld by the noble, the true and the brave,
Wide-spreading its folds to protect and to save
And cherishing blest Liberty.

[Lower the United States flags and raise the Conquest flags during this song, waving them in the chorus.]

The Conquest Banner

Tune—"The Battle Cry of Freedom."

There's a mighty conquering army throughout our
land today,

Marching beneath the Conquest banner.

In the Cross of Christ it triumphs and follows in
His way,

Marching beneath the Conquest banner.

CHORUS

The Sunday-school Army,

With banners of light!

It knows no surrender,

It stands for the right,

And we'll take the world for Jesus

And conquer in His might,

Marching beneath the Conquest banner.

No stronger, mightier force ever battled with the foe,

Marching beneath the Conquest banner,

And with Jesus for our Leader we conquer as we go,

Marching beneath the Conquest banner.

Come, join the happy ranks of this army brave and
strong,

Marching beneath the Conquest banner,

With hope and courage bright, and with cheerful,
happy song,

Marching beneath the Conquest banner.

If the children are to leave the platform let them start to march at the beginning of the last chorus, and continue singing until they have left the room or reached their seats, as the case may be. If they are to be seated on the platform let them reverse the march by which they reached their places, passing two and two beneath the arch and then to their seats. Have all of the parts, songs and Scripture thoroughly committed so that none of those taking part need to look on book or paper. Have as many children in the march as the space will permit.

In planning the entrance, if the children start to sing the Marching Song at a distance the interest of the audience will be aroused.

RED AND BLUE CONTEST

A CONNECTICUT girl, who is a clergyman's daughter, has sent me an interesting account of a most successful contest. She says: "Last October the society was divided into two sections, the Reds and the Blues, each side having a leader. The contest was to last until February, with the understanding that the losing side was to give a social to the winning side.

"The rules were:

"1. The color having the largest number at prayer meetings and business meetings will gain a mark.

"2. The color obtaining the most new members will receive a mark.

"3. If the number of the two colors is equal each will receive a mark.

"4. To be counted as present the members must be present not later than half an hour after the time for the meeting to begin.

"5. Dues must be reported monthly.

"Two charts were made and hung in the chapel: one tied with red ribbon, the other with blue. The side gaining a point made a mark on its chart with a colored pencil corresponding to the color of its side.

"As soon as the contest began great interest was

aroused. The sides kept along quite evenly. How the contest would end was not known until the last business meeting, but the result was that the two sections came out even, amid great excitement. A committee from each side was chosen to plan for the social. This contest was a benefit to our society along several lines. Nineteen new members were added. Before the contest many of our members were careless about paying their dues. During the contest all but two of the members paid, and we believe that the most of us have formed the habit of paying. Our Sunday evening devotional meetings and our Wednesday evening prayer meetings had been very well attended, but during the contest the attendance was nearly doubled. At first some of the members came for the sake of being counted, but the meetings became so interesting that they soon came for the sake of the meeting. While the meetings increased in number they also increased in quality, and some who had kept their talents buried in a napkin began to use them to their own good and the help of others.

“Other churches hearing of the success of this contest are trying the same plan with similar success.

“The contest was a friendly one, and we began by singing:

‘Blest be the tie that binds
Our hearts in Christian love.’

And with the same feeling of love for one another that we had at the beginning we ended by singing heartily the same hymn.”

WELCOMING THE TEACHERS

HERE is another interesting story. Doesn't it suggest, girls, that your society might arrange a special welcome to the new teachers in your town who may be eager to make friends? The teachers in our public schools constitute a class of citizens that ordinarily receive little social recognition. They go to their work every morning, return to their homes or boarding-places every evening, and put in many spare hours in study and preparation for the classes of the next day. And many a teacher becomes a recluse for no other cause than this very social isolation. School-teachers, as a rule, are Christians, and are helping to mould and shape the moral as well as the intellectual lives of the children. This being true the church should do something practical to encourage these teachers, and should help the new ones in a town to "lose that lonesome feeling."

A number of the members in one church society decided to give a reception to all the teachers in the city, the superintendent and the school board. Plans were laid to hold this reception early in the month of September at the opening of the school session.

As many of the teachers were strangers in the city and did not know each other, every one was tagged

on entering the reception-room. On each tag the name and local address of the teacher were written, together with her native State. These tags were pinned on by means of a dainty ribbon, so that everybody could see who his neighbor was.

At the entrance of the reception-room the president of the society and his wife, with the pastor and his wife, received the teachers as they came in. The superintendent of schools stood at the door to introduce the new teachers.

At one end of the room had been arranged a bank of flowers, which served as a screen, behind which an orchestra furnished music during the entire evening. This flower screen was made of asparagus and tamarisk branches fastened into a net, backed by a piece of green cambric. Tucked in all over the front were asters, and large bouquets of asters were arranged on stands at each end of the screen.

During the evening the pastor spoke a few formal words of welcome, which were responded to by the superintendent of schools. One of the business men, who had five children in the schools, paid a splendid tribute to the teachers. A social hour with refreshments followed.

The reception was a great success in every way. The school-teachers became acquainted with each other. They were recognized in a public way, and there was a warm place in their hearts for the church which gave the reception. The tags which they left, as they departed for home, placed their local addresses in the pastor's hands.

HALLOWEEN MERRYMAKINGS

For the Young People of the Church

THE old Halloween ceremonies, when they were seriously observed, were too thrilling and picturesque to be allowed later to pass out of sight, so now instead of attaching any significance, religious or otherwise, to the old customs we have turned them into harmless merrymakings.

Do you know that when you bob for apples you are following a superstitious practice of the heathen Druids who on November first lighted their fires to Baal? But in some countries the bonfires are kindled in honor of the harvest and home-coming festivals at that time, and if your society wants to enjoy an evening of fireside revelries why not make Halloween the home-coming night after all have returned from the summer outings?

Here is a form of entertainment which employs the old beloved symbols of the night and yet is less boisterous than apple-ducking and taffy-pulling:

A pumpkin, a large ear of yellow field-corn, a pint of peanuts in the shell, a pound of pecans in the shell, a basket of apples, one beautiful chrysanthemum, a large bunch of Malaga grapes, and a bough of red oak leaves are the requisites for the entertain-

ment. And these same articles may serve as decorations for the assembly-room during the evening.

The game is to guess the number of parts of each one of the list, for instance:

How many grains on the ear of corn?

How many seeds in the pumpkin?

How many grapes in the bunch?

How many pecans in a pound?

How many petals on the chrysanthemum?

How many peanuts in a pint?

How many leaves on the oak bough?

How many apples in the basket?

The answers when this game was played a year ago were, respectively, 851, 474, 154, 93, 439, 37, 140, 46. They will serve as an indication of the possible answers, for, of course, they would never be twice the same.

The husks of the corn were stripped back far enough to grant a view of the entire length. This was suspended by a ribbon in the doorway; the bunch of grapes was also suspended in the same way. The oak bough decorated almost a whole corner in the room, being hung on a nail driven high in the wall. The chrysanthemum stood in a tall vase on a table, and the nuts were in glass dishes on small tables. The apples were the little "snow apples" placed in a pretty basket. The seeds of the pumpkin had been dried in the oven and were also in a glass dish. A fine specimen of pumpkin should be selected; after taking out the seeds cut a round lid from the top and wash the pumpkin and lid carefully.

The entertainment appealed to the men, and, as you know, they are sometimes hard to interest in these things; but what man or boy does not like to try his powers of calculation? There was a prize appropriate to the question for the best calculator. For the grains of corn, an imitation ear of corn filled with bonbons, procurable at the confectioner's; for the seeds of the pumpkin, the pumpkin itself filled with taffy "kisses," etc. Of course, the answers had actually been obtained beforehand, except in the case of the chrysanthemum, which was judged by one section of the flower, and the grapes, which were counted after the company had guessed.

But if you do not want to start these games until you are sure all have arrived, and want to break up any formality, have you tried the plan of tying a paper bag on the right hand of the guests and asking them to wear the bags until they have worn them out shaking hands?

Another good way to get the company into conversational groups is to give to each group seventy-five toothpicks and let them print a sentence by laying the little pieces of wood in order. Quotations from Mother Goose could be called for, as "Jack Spratt could eat no fat."

To elaborate the decorations, portières may be made by stringing on heavy black thread black cats and witches cut from heavy black paper and yellow paper crescents; threaded corn may also be used for portières, held back by bunches of the corn in their husks.

A good game a little out of the ordinary is pulling the cabbages. At a party where this was played one of the smaller rooms had been kept closed all evening. In it were rows of "cabbages" made of green paper, and "pumpkins" made of yellow paper. Both "cabbages" and "pumpkins" were very small specimens. There were about seventy-five of each in the room, and they were made to represent the autumn garden as much as possible, with the aid of vines, old weeds, corn-stalks, autumn leaves, and other seasonable trimming.

Ten young men and ten girls were asked to take part in this game. They were stationed at the farther end of the room from the "Cabbage Patch," the young men in the front row. Five of the young men were to gather pumpkins, and five cabbages. Only one pumpkin or cabbage was to be pulled at a time; it was to be brought to the partner, and the trip made for another, and so on until there were no more to be had. The young man who brought his lady the greatest number of cabbages and the one who gathered the greatest number of pumpkins each received a prize. They started at a signal, and as but one of the "fruits" could be brought at a trip the fun was fast and furious.

To produce an effective stir-up in drawing a good attendance at a social the following folder form of invitation has been used with success. This provides also for any expenses that may be incurred in making the evening both enjoyable and unusual. Page one has this announcement:

A Round-Robin Invitation
to the
Annual Halloween "Grand-Get-Together"
of the Young People's Society
of _____ Church
(Place and Date)
(See Inside)

On page two: "You are personally invited by the last one named on the opposite page. You, in turn, are expected to sign your name on the next line and extend the invitation to some one of the church whom you would like to attend, alternately girls and boys. An expense charge of ten cents will be made. The tenth person receiving will please sign and bring the invitation on Halloween. If you do not care to come please return this invitation without your name to the one from whom you received it. Do not sign more than one invitation." Page three is ruled with ten numbered lines for signatures.

Ten of these printed forms will reach one hundred persons with a personal invitation; more forms may be started if desired. It will be obvious that when each invitation has been passed to five persons there will be quite a searching to discover the ones who have not been invited, and incidentally the first ones invited will have been accosted enough to arouse their desire to attend. The invitations being returned, the names on each may be used to form a group for games or tables at supper.

Of course you will want the Halloween "atmosphere," as authors call it, and there are many ways to get it. One is to plan a "Witches' Encampment,"

having, say, half a dozen tents wherein are tried the various Halloween tricks of divination; for instance, a large tub of pink water in one tent is presided over by one of the witches. Three candles float, lighted, in candlesticks upon the water, a pink one named for the girl whose fortune is to be told, and two white ones named secretly by her. The witch tells the fortune by the course each white candle takes. Another witch has a cake containing the usual ring, thimble and piece of money. You will want a row of grinning goblins at the entrance, with pumpkin heads mounted on seven-foot poles draped in cheesecloth and provided with crosspieces to represent skeleton arms. At the door have two witches who give out cards, "Redeem at the caldron," and these may be presented any time during the evening, but instead of the witches' "brew" they are more up to date, and offer you fruit punch.

To arrange for a seemingly impromptu program it is very amusing to have a witch preside over a "Stunt Ball." Inflate a punching-bag, then wind over it three skeins of wool; in the last skein tie at intervals slips of paper on which you have written "stunts," as a boy ties scraps of newspaper on twine for the tail of his kite. The ball will arouse the curiosity of the guests. After the guests are assembled the witch announces: "This is the ball of fate or stunts." It is unwound quickly and the first "stunt" is that the president of your society should act as Stunt-Master for the evening. Second, the president's wife will wind the yarn with care, so

that her mother can use it for knitting a scarf for an Alaskan Indian. Third, all of the company please rise and join in singing the first stanza of "Home, Sweet Home." Fourth, "Our own artist on the spot," Miss B, will now make a sketch. Fifth, Miss A will show her skill by adorning a hat with the United States colors—red, white and blue. Sixth, Mr. W, please sing us a song, like a good fellow! Seventh, Miss V will show her benevolence by giving that young bachelor, Mr. A, a lesson in darning socks. Eighth, Miss K will kindly favor us with a violin solo. Ninth, Miss C, please give an illustration of your favorite method of getting rid of agents. Tenth, Mr. J W will be kind enough to draw his "castle in the air." Eleventh, a whistling solo from Mr. B, the United States Bullfinch, is now in order. Or strictly Halloween tricks may be called for, like blowing out candles blindfolded, biting an apple suspended by a string, etc.

"A Shadowy Wise Man" is a novelty. He should be enveloped in white and remain out of sight until the conductor of this part of the program has made his introductory speech telling of the marvelous wisdom which is about to be imparted. The conductor should be a good talker, capable of making original remarks for the amusement of the audience. After the introduction the Wise Man silently and solemnly appears and takes his seat. The conductor then asks for volunteers to come forward and throw their shadows so as to strike the head of the Wise Man. As each applicant throws the shadow the Wise Man

hands to the conductor one of the written slips, which is read by the conductor in a very pompous manner. The following are fair samples of the Shadowy Wise Man's "words of wisdom":

If you wish to do good acts go around cold mornings and get up for people, or go around among undecided people and make up their minds.

If you place your hand on a hot stove, by mistake or otherwise, it would be well to remove it at your earliest convenience, as this is one way in which to prevent unpleasant consequences.

If you have an excellent cook and are paying her nothing it would be wise to double her wages.

If a gentleman rides horseback with a lady he should always ride on the right side. According to some authorities the right side is the left. According to others the other is the right. If the gentleman is left-handed this will, of course, make a difference. Should he be ambidextrous it will be indifferent.

It will be quite in keeping with the uncanniness of the evening to have the "Sandwiches" suddenly appear and march solemnly around the room, to the deafening music of serving-trays lustily beaten with the knuckles. They are dressed in white with yellow kerchiefs and black and yellow witches' caps two feet tall, made of paper. These witches solemnly file out and presently reappear with nut sandwiches, Waldorf salad and little English cakes: for Halloween, besides being "Nuterack Night," was also the time when good people would "bake brade and dele it for all crysten soules," and even yet, they say, in some parts it is called "Cake Night," because the housewife bakes a cake for every one of her family.

THE MINISTER'S SOCIAL HELPER.

CHRISTMAS IN THE SUNDAY-SCHOOL

HOW to make a pleasant Christmas for the Sunday-school is an annual problem. A tree with gifts of equal value for all, a treat of candy and nuts—these and many other schemes have been tried with a greater or lesser degree of success. But often the criticism is made that the children do not partake enough of the spirit of the day, of the precious privilege of giving.

The superintendent of a Sunday-school in one of the thriving little cities of Southern Michigan called the teachers together a few weeks before Christmas and proposed to eliminate entirely the idea of “getting something,” and in its stead to try to teach something of the blessedness of giving.

Now it happened that in this town the people were all enthusiastic over the building of a new city hospital, and some ambitious persons were anxious that this church should own a free bed therein. So the officers and teachers talked it over and decided that the superintendent should tell the children about the hospital and ask them if they did not think it would be a fine thing to help endow a bed therein, and be able to send there poor little boys and girls and sick

mammas and papas who could not afford the necessary treatment at home, where they could become strong and well again. The children were told also that while at home they would receive all the usual presents, of course they would not get anything whatever from the Sunday-school. The story of Jesus and how He gave his life and how He liked best the gifts that cost us something was told to them, and they were asked to save their pennies, instead of spending them for candy and nuts, to help buy a bed in that new city hospital. It was put to a vote and every little hand was raised, although it may be confessed that a few went up a little reluctantly.

Teachers and young ladies met a few evenings later and made little stockings out of cheap cambric, with a cord put into the top of each in such a manner that it could be drawn together so the pennies could not be lost out. The stockings were about five inches long and of various bright colors, and there were enough so that every child could have one.

Christmas Eve, near the close of the regular program, the curtains were drawn aside to display a prettily trimmed Christmas tree, but without a single present upon it. Then while the children sang a little song about giving they marched to the platform and each child hung his own little stocking, full of pennies, upon the tree and then passed on down to his seat. Two young ladies were stationed there to help the tots, and the small patent snaps made for fastening articles upon a tree were used so there would be no undue delay at this time.

The audience thoroughly enjoyed this part of the program, for of course some of the tots insisted upon hanging up their own little stockings, and their awkward attempts afforded much suppressed amusement to the onlookers.

Just after this six little boys and girls passed through the audience with small stockings of various colors. The tops of these had been neatly sewed around little circles of wire to keep them open, and thus any inconvenience in dropping the coins inside was avoided. The audience responded nobly, and the six little folks also hung these stockings upon the tree.

And now they were told again the story of the Savior and His gift to men, and all about the bed to be put into the new city hospital and how they had had a part in providing it, and that always when they heard of any poor invalid occupying it they could think to themselves, "We helped to make it possible for him to go there; our pennies helped to pay for his bed and treatment"; and then they were told that of course they could not have all that money counted before they left that evening, and the superintendent shook some of the stockings to let them hear the jingle, and he told them he knew it was a generous offering, and how they must all look in the next morning's paper to see how much it really was.

Watching the children's enthusiastic little faces many noted that there seemed to be no lack of enjoyment because there were no presents.

Every city does not have a new hospital in the

building, but there must be other things. What about sending a purse to some home missionary for the Sunday-school which he is trying to build up?

One idea which may bring cheer to hospital patients and may be carried out by a Sunday-school is the hanging of a Christmas wreath in every window of the building.

Another idea, which was tried by a Sunday-school class in a convalescent women's ward, was the providing of a sufficient number of favors to distribute one to each invalid at regular intervals during the entire day. All the gifts were concealed under a huge star-shaped lid, thirty-eight inches across, mounted on pegs eight inches high. Each gift was tied with long ribbon, on one end of which was a red cardboard star bearing on one side the cheeriest Christmas quotation that could be found and on the other a hand-painted bit of holly. The attendants enjoyed the distribution as well as the patients and dropped in to see the fun.

A Tennessee Sunday-school one year sent their gifts to a Baptist orphanage. Each child in the Home was allowed to write a letter asking for three things. They asked for such sensible things that it was agreed to give each child one of the three things asked for. Then with the rest of the money they bought pillow-cases, sheets and counterpanes, while one of the largest classes in the school donated stockings.

One pastor's wife starts a Chinese lily in October for each invalid in the church, and at Christmas has

flowery messengers of cheer to send into their sick-rooms.

Suggested Programs for Four Departments

The following selections have been chosen for simple Sunday-school entertainments, eliminating the character of Santa Claus. Some of them will fit especially well into the "Giving" entertainment.

BEGINNERS' PROGRAM

Carol—"Christ is Born Today."

Exercise—"Welcome."

Story—"First Christmas Gift."

Carol—Luther's "Cradle Song."

Recitation—"Why?"

Recitation—"Mother's Present."

Carol—"Christmas Day."

Story—"Christmas Cobwebs."

Exercise—"Christmas Sunshine."

Carol—"Once in Royal David's City."

PRIMARY PROGRAM

Carol—"Ring Out, Ye Christmas Bells."

Recitation—"What Can I Give Him?"

Carol—"Little Lights."

Recitation—"Christmas."

Story of Christmas.

Recitation—"Babe of Bethlehem."

Holly Song.

Carol—"O Little Town of Bethlehem."

Exercise—"Christmas Morning."

Carol—"Message of the Bells."

JUNIOR PROGRAM

Carol—"There Came Three Kings."

Reading—"Scripture Story of Christmas."

Recitation—"Three Kings."

Carol—"Hail, Blessed Light."

Exercise—"Christmas Parcel Postmen."

Duet—"What Christmas Means."

Recitation—"Christmas Night."

Carol—"Bethlehem."

Recitation—"Christmas Tree."

Carol—"Keep on Ringing the Christmas Bells."

INTERMEDIATE PROGRAM

Carol—"King of Kings."

Reading—"Scripture Story."

Carol—"Ring Ye Bells."

Recitation—"Christmas Sheaf."

Carol—"Angel's Song."

Exercise—"Christmas Pack."

Recitation—"A Plantation Christmas."

Carol—"New Born King."

Exercise—"Christmas Box."

Carol—"Christmas Bells Ring On."

New Services and Novel Decorations

Here is a complete Christmas service of story and song entitled "Sirack—The Hill Shepherd." It is very pleasing and needs only a leader and chorus choir for its rendition.

The music of the world's great composers is being introduced in our Sunday-schools.

A service of Christmas Classics comprises the following carols, based on well-known compositions so arranged as to be within the capabilities of every school:

- "Night Divine" (Noël)—ADOLPH ADAM.
- "Ring the Bells"—HANDEL.
- "Silvery Light" (Träumerei)—SCHUMANN.
- "Wondrous Gift"—VERDI.
- "Bethlehem" (Melody in F)—RUBINSTEIN.
- "The Shepherds"—HANDEL.
- "Sweet Thy Peace"—ELGAR.
- "Prince of Peace" (Angel's Serenade)—BRAGA.
- "Herald Song"—MEYERBEER.
- "Hark, the Herald Angels Sing"—MENDELSSOHN.
- "Bells of Rejoicing" (Rose Maiden)—COWEN.

For the small children at their own entertainment it is pretty to have as many of the scrub evergreen trees as you can get arranged like a grove. Each tree should bear a different kind of decoration: some with snow, some with fruit, some with flowers, and some with the usual Christmas-tree ornaments. On one or two of the trees, if you have a number, or scattered among the other decorations if you only have a few trees, hang the remembrances for the children. It will give them great pleasure to hunt among the trees for the gifts bearing their names.

Many a decorating committee wants new ideas for Christmas. Decorating a church for Christmas to imitate a wood after a snowfall is a novel idea. This is suitable for a country church or a church in a town near woods where evergreen trees abound and boys are plentiful. Select young and slender trees of suitable height for the front of the church.

Branches may be used for the sides of the church. Bits of cotton may be placed on the branches of trees and logs here and there and sprinkled with diamond dust to give the desired effect. Any one who has seen the woods in winter can easily arrange this scene.

Packing a "Missionary" Barrel

Did you ever help pack a home missionary box? If so you know how serviceable and useful every article is which goes in—warm blankets and comforts, pulpit clothes, good plain gowns and stout shoes.

But did you ever put yourself in the place of the family at the other end—people probably of as much refinement and taste and love of beauty as yourself? It is not easy for these families to accept gifts from strangers, but it all seems to come in as a part of the great sacrifice.

A Sunshine Circle that had helped to pack "missionary" barrels had acquired a healthful loathing for warm, useful, ugly flannels and the kindred necessary but unbeautiful gifts destined to delight the missionary. So they planned for the missionary's wife a "Christmas shower" of all the pretty, useful things that any nice womanly woman likes to have. Their list included dainty handkerchiefs and neckwear, a pretty apron, pieces of hand-made lingerie, one or two small but good pictures, two of the latest books, and a big box of candy. A workbag was filled with thread, needles and embroidery materials, with some new patterns, and into a box of letter paper was slipped a box of stamps, a pencil and some

pens. The gifts were daintily wrapped, finished with Christmas ribbons, seals and tags, and the "shower" started on its way in time to reach the frontier station by December 23. Warm flannels may warm the body, but their gift kindled a real Christmas fire in the heart, as they knew in due time.

A Sunday-school class of ten young ladies who had watched their mothers pack missionary boxes met together and decided that they, too, would each contribute something to the box of that year, which, whether useful or not, should be distinctly attractive.

This is what they did: Girl number one made a dainty collar-and-cuff set, putting the same care upon it that she bestowed upon her own. I am sure it gave the sensible dark gown some one else gave a dainty festive air. Another girl embroidered a linen blouse. Another subscribed to a magazine and put the November number in the box, with a merry little note in rime announcing that it would be a monthly visitor for a year. Another used her water-colors and made a charming paper-doll family for the youngest girl. With this was sent a compact parcel of paper-doll materials, a small box of water-color paints, scissors and a tube of paste well wrapped. Another, with more time and money, begged the privilege of hemming the new sheets and pillow-cases that the Ladies' Society had voted to make and send. She hemstitched them and embroidered a single cross-stitch initial on each piece. They were so pretty! One girl went among her friends and collected a large number of new summer books—the kind people

all buy and read but do not need to save. Nor did she forget juvenile books for the children.

Another girl sent some stamped linen and embroidery cottons and a little bundle of materials for various bits of fancy work. One girl sent two good prints in simple frames; she slipped in also some carefully labeled packets of flower seeds from the home garden. These didn't take much room and proved very acceptable.

The middle-sized daughter of the missionary (the three children in this family were all girls) was remembered with a big bunch of colored raffias and illustrated directions for making baskets and bags.

The Sunday-school girl who could afford it, and whose dearest delight was to make others happy, gave a pretty little frock, all made to her measure, for the fifteen-year-old daughter.

This was all except an "extra" gift from the father of one of these ten—a good fountain pen for the faithful missionary himself.

In one small town there was an unusual number of those who especially needed sympathy—two blind, two absolutely helpless and several aged and chronic invalids. For the church Christmas celebration the one in charge prepared a very pretty Christmas exercise of singing and recitations for children only, then asked about a dozen of them to go to each home of the shut-ins the afternoon before Christmas and sing and recite a few of the pieces. Although the thermometer was below zero all were on time. Two of the lads marched ahead carrying scarlet and white

banners with Christmas greetings; others carried evergreen wreaths. All those whom they visited seemed pleased with the exercise and touched that the children were willing to sacrifice their own convenience for others' pleasure. One lady—who was as helpless as an infant—said that as long as she lived she would remember the occasion as the most Christlike gift she ever received, a gift of living thought and service.

It is possible to do a work at Christmastime in a small community that will benefit the school throughout the year. The plan is to reach every child, rich or poor, who does not attend elsewhere, and invite him to attend your Sunday-school. The school census list may be copied and taken in turn to the secretary of each Sunday-school in town, and all the names marked off that appear on his book, thus leaving the names of those who go nowhere. To these may be sent a remembrance from the school. On the front of the attached card write the name of the child and the name of the school with a Christmas greeting, and on the back: "Dear Friend: If you belong to no other Sunday-school, won't you come and join us? We need you."

THE MINISTER'S SOCIAL HELPER.

CHRISTMAS-TIME IN CHURCH AND SUNDAY-SCHOOL

Can you imagine anything more truly Christmas in spirit than for a pastor and his wife to act as host and hostess to all the "away-from-homers" in their congregation who otherwise would eat their Christmas dinners in a boarding-house or alone in a restaurant? One church solved the problem of the stranger and the lonely one in its congregation by arranging for a dinner at a moderate price for all people away from home. Such a dinner can be arranged at a hotel or café or, if the church facilities permit, may be held in the church rooms; and many of the lonely ones would ask no greater pleasure than to be permitted to help to get the dinner ready, set the tables and "dish up." The young folks will be in good company, and bright speeches and music and games will help to make hearts happy that otherwise would have been sad.

They Keep the Church Rooms Open During the Holidays

"During the week of Christmas, when our young people were so apt to find the wrong kind of amusement, and when strangers, unable to get home for the holidays, were so lonely in a strange community

and were more than likely to seek companionship in surroundings that were not of the best, we decided to open our church parlors and have a week's reception for all the church members, their friends, all the young people and any stranger who cared to come; and there were many, many such. The minister and the Home Mission Society took charge. Committees were appointed—different ones for each evening. A little classroom was decorated prettily and arranged for the 'refreshment-room.' These refreshments varied. One evening they consisted of salad and wafers, served with hot coffee or chocolate; another, frozen custard served with delicious cake. We hung portières between this room and the main reception-room, then draped them back. Into this main room, which was large, we brought rugs, cushions, couches, a piano—in short, anything decorative—from many homes, and made it into an attractively-furnished reception-room. Some were in the 'receiving line,' and others introduced the strangers and made everybody welcome and at home. Each evening we arranged music and readings from friends and members gifted in those lines. In the next room we had a 'cozy corner' decorated with a background of green leaves and vines. A young girl in white stood here and served fruit punch. It was a success in every way. Young people who thought the church would not or could not do anything in a social way were very much pleased and charmed and we gained new members. We charged no admission fee."

They Plan for the Happiness of Others

The Christmas season affords an ideal time for the wise superintendent and teacher to cultivate the spirit of giving in the hearts of the scholars.

For more than twenty-five years a prominent Sunday-school in Philadelphia has made the day one of substantial helpfulness to the needy of its neighborhood, and it would not willingly discontinue this blessed service. Classes select the special objects of their benefactions, and for weeks preparations are made for appropriate gifts.

The donations of one year are representative of what this school does. One class sent out not less than thirty baskets of provisions to as many families, and almost every other class sent out at least one basket. A list of the contents of one of these baskets may prove suggestive and will show the substantial character of the gift: chicken, picnic ham, potatoes, cereal, several pounds of sugar, one pound of coffee, half a pound of tea, two pounds of butter, three cans of tomatoes, three cans of corn, one dozen eggs, one large cake, turnips, peas, beans, salt and a bag of flour. Other gifts consisted of a scholarship for a poor girl, and subscriptions to several magazines to be sent to charitable institutions. The classes are urged to deliver their gifts through representatives of the class when it is possible to do so, and this is always the best way as it brings those who give and those who receive into direct personal contact. Not less than two hundred families were helped by this school.

When a school finds no destitution in its immediate community, as may be the case in well-to-do suburban towns, it is a good plan to collect clothing, provisions, etc., through the scholars and send them to some energetic city school, asking that the gifts be distributed.

Included in the Christmas work of a live Kentucky school was the writing of over two hundred letters and the sending of copies of the New Testament to the inmates of the penitentiaries. These were sent through the prison committee of the State Christian Endeavor Society. This committee provides a Christmas entertainment at each of the penitentiaries.

A Sunday-school teacher held a large class of girls together for the fall months as a "Pillow Club." When Christmas came an Old Ladies' Home was supplied with square foot-pillows made of cretonne and filled with bits of cork in which California grapes are packed, and a hospital was equipped with tiny pillows of odd shapes and sizes for the comfort of surgical cases and for the use of sick babies and children for whom ordinary pillows are unsuitable.

A class of boys in Indiana gathered small ever-green trees and shipped them to the Associated Charities of their nearest city. The poor homes to which they were sent welcomed the trees so joyfully that this may become an annual Christmas occupation in the school.

Another group of Christmas cheergivers, having previously arranged it with the matron of the hospital who agreed to keep the secret, were admitted

to the reception-room of the hospital about nine o'clock Christmas Eve, carrying a dainty tree and numerous packages. The tree was securely fastened on the table and prettily although hurriedly trimmed. At the base was a pound box of home-made candies and a small gift for each of the nurses. The matrons said: "It drove away a blue Christmas, for many people remember the sick in the hospital, but few think of the nurses."

They provided, also, a tray bouquet to lie flat, for each patient's Christmas dinner. They followed up their early-morning cheer by singing Christmas carols on the stairs in the afternoon as there were no very serious cases in the hospital at the time.

A Sunday-school in California held its Christmas entertainment the night before Christmas Eve. Then on Christmas Eve a class of girls started out on a hay-ride—we can't all have snowy Christmases—about 6:30 and sang the Christmas carols before the homes of about twenty sick and "shut-ins." The girls had learned the carols for the entertainment, so it was no extra work. The list of places was provided by the pastor.

They Put the Christmas Touch Wherever It Will Go

On the bouquets that go out to the sick from the Young People's Societies the Sunday before Christmas do not forget to put a Christmas card, or the cards ordinarily used may be given a Christmas touch by sticking on one of the little decorative Christmas seals and writing a Christmas message.

Most Sunday-schools ask that an offering be made at their Christmas entertainment, and a novel way of collecting it is to give tiny socks to the children beforehand in which they may bring their pennies; the little socks are then dropped into a huge one suspended from an embroidery hoop to which has been attached a long handle for convenience in collecting.

Some one told me of a novel way in which a congregation presented its pastor with a sum of money last Christmas. It purchased a postcard album, but instead of postcards crisp one-dollar notes were inserted throughout its pages.

New Ideas for the Christmas Entertainment

A superintendent asked the young ladies of one of his Bible-classes to take charge of the Christmas entertainment, offering to pay them ten dollars for their services. A large chorus choir formed from the church choir and the members of the class furnished the music, consisting of two Christmas anthems. The rest of the program was given by children who had been drilled by the members of the class. The work, shared by all, was a pleasure, and the ten dollars helped the finances of the class.

An Ohio Sunday-school carried out an original idea. They held a Christmas social in the Sunday-school rooms. Each class was a committee and was responsible for a part of the entertainment, but what that part was no one knew but themselves and the general committee. The air was full of mystery and all the scholars were happy over their secrets. One

class was the reception committee in gay costume and greeted everybody. Another class had decorated the rooms in festive manner. Another class presided over a postoffice where all the others called for their mail and found boxes of candy addressed to them. Another class furnished refreshments with the aid of the ladies of the church. Then there was the program committee with some novel features, and so on; all through the evening surprises were sprung upon every one. Each class had something to do, and did it well. All were happy because they were a part of the celebration and declared it the best they ever had enjoyed.

Hints for the Decorating Committee

A Sunday-school in Maine wanted to get the wintry-woods effect in their decorations, and in addition to using tufts and balls and moss-like fragments of cotton batting on the twigs and branches, with here and there a gay poinsettia bloom to warm the scene, they dipped branches of beech and oak, to which the leaves had tenaciously clung, into whitewash. These pure white branches were very striking in appearance. The whitewash might also be used on the evergreen branches.

Garlands of evergreens always make pretty decorations, but a novel effect may be added by suspending from the festoons, at distances of say three feet, stars cut from cardboard and covered with silver and gold paper. For a large church the stars should measure about five or six inches across. Hang

them by invisible wires to the garlands, allowing them to hang at different lengths—from six to eighteen inches. They will then hang free of the green and turn as the air currents strike them. If more stars are desired they may be hung on light cord of the same color as the walls. The stars should have the appearance of hanging in space.

A reader in Nebraska tells me that the problem of Christmas decoration is a serious one with them because of the scarcity of greenery and red berries. Last year they made scarlet poppies to decorate the tree. These were easily fashioned and the result was charming. The tree was decorated with these poppies, and the church was festooned with ropes of cedar interspersed with bunches of the red flowers.

Ladies' Home Journal.

HOW TO ENTERTAIN A SUNDAY-SCHOOL CLASS

ALMOST all of you who are teachers in a Sunday-school want to entertain your classes during the year, and I know it bothers you sometimes to know just how to do it. Then, too, the organized young women's classes like to entertain their friends so that they may become interested in the work of the class—some of you do it every month, and I know you want suggestions. Suppose we begin at the very beginning—the A, B, C of it, so to speak. Did you ever try entertaining the class with that kind of an evening?

Have the alphabet printed times galore on cardboard. Then cut between the letters. When cut the cards should be three-fourths of an inch square, and the letters almost large enough to cover the pieces.

Mix the letters all up before the guests arrive; have a number of small tables ready and seat four at a table. Put a stack of the letters in the center. Tell your guests what they are to spell with the letters. We will say name "authors" first. At the tap of the bell all begin to work silently and quickly to select letters from the pile to spell the name of the first author which comes to their minds, while you

quietly pass around to see that the names are being spelled correctly. At the end of five minutes the bell taps and all work ceases; the two who have the greatest number of authors' names on the table progress, and all get ready for the next, which may be the names of birds, flowers, cities, rivers, or anything you may see fit to give the company. The couples should change partners each time they progress. A tiny bottle of tomato sauce with a ribbon around the neck and "Catch up" for the label makes a good favor for the two who receive the fewest punches on their cards.

Some advantages of this game are: it requires little preparation after the letters are made; any number of people may play; it can last a long or short time according to the enjoyment of the guests; it can be played over and over again, for the more one plays it the more skillful one becomes, and hence the more one enjoys it; and the subjects that may be chosen are endless. It also teaches one to think quickly and work with nimble fingers.

Paper alphabets from four to ten inches in length may be bought very inexpensively and may be used to decorate your room. Put A, B, C on one wall, X, Y, Z on another, and a greeting, "How do you do?" "Glad to see you," etc., or if your class has a motto you can display it in this way.

As the guests arrive hang around each one's neck a larger-sized card bearing the initial of his or her last name. As a starter to break formality tell them that the letters are to spell themselves into words.

This way: If Mr. N and Miss O are standing together each one is privileged to write the word "No" on the card; then, if Mr. T comes along, all three may write "Not" on the cards. Then the three of them may tour the room in search of other letters to build up their lists. It is a good plan to write the full name on the top of the cards when they are given out, so that if any of the company are unknown to the others when they meet in spelling the words the written names may serve as introductions. The one who has the least words may be given an A, B, C book.

Another way to do this is to give out cards marked, say, "S—Society 3—12 members." In explaining the idea to your guests you say facetiously that perhaps each one belongs to a certain class of people or social organization or new movement, and it will be well for all interested in that one thing to stand together. All having Number Three cards find each other and discover they are all "Suffragettes" or "Aeronauts," or that they belong to the "Four Hundred" or the "Submerged Tenth." This will give occasion for quite a little fun from those who find themselves classified not according to their sentiments.

If you play this game just before you have refreshments, as it is November, you might decorate your table with harvest products and give out the names of vegetables for the different groups. Some will exclaim, "Oh, we're some pumpkins"; others will be "onion tops"; others, "We are cabbage-heads"; to which some will doubtless reply that they could have

told them that before. Then, when you go out to supper serve, among other things, a combination vegetable salad.

If you don't want to try the alphabetical evening here is a good way to get people acquainted. Give to the young women rebuses of the young men's names—pictures representing them—and the young women's names to the young men. They hunt their partners according to the pictures they hold.

Here is a form of entertainment which is educational as well. The invitation, with apologies to the composer, might read:

“Dame Nature gave a party,
The leaves by hundreds came;
And on our invitation
You're invited to the same.”

Every one is given the facsimile of a leaf cut from white paper veined in ink. They try, of course, to decide what leaf it is and consult the wisdom of their companions, who are equally ignorant. Finally, when all have enjoyed seeing how much they don't know, colored pictures of trees, which may be obtained in sets with a single leaf illustrated in detail, are pinned about the walls. Appropriate program numbers along this line are advisable. Suitable recitations and musical numbers are not hard to find for such an evening. One company of young people who tried this plan was a Canadian one, and it closed with “The Maple Leaf Forever.” Other forms of amusement may be the bird and flower guessing games, “hidden tree” stories, and the game of “What shall the harvest be?”

November is a good month in which to invite your class to "A Farmers' Festival in Cornstalk Lane," and for decoration use cornstalks and harvest products. Boards stretched across boxes will serve for the extra seats you will need for your guests. As each guest arrives he is given a potato or carrot, which he keeps until later in the evening, when the young people are asked to form into two lines, the potatoes in one line, the carrots in the other. Then will come the fun of an old-fashioned country spelling bee, but the words are short and have to be spelled backward, which isn't so easy.

Fifty Words for the "Double-Back-Action Spelling Contest"

Bad	Eve	Moor	Pat	Straw
Ban	Ewe	Mar	Pot	Snap
Bard	Eye	Mid	Pup	Spin
But	Eel	Nib	Pit	Sag
Dad	Gab	Now	Pool	Ten
Dam	Gag	Nuts	Rail	Ton
Don	Gin	Pan	Raw	Tun
Door	Knab	Pin	Star	Tub
Dog	May	Part	Saw	Tar
Dray	Mart	Par	Stop	Ward

The words should be spelled backward promptly and pronounced immediately after the last letter is uttered.

A game for the evening is "straw-stacking," which is played like jackstraws, the materials being lemonade straws cut into two-inch lengths, and a wire hair-

pin with which to pick them out of the pile in the center of the table.

An apple-bowling contest is very amusing. The apples are placed four in a row, from side to side.

Each of the contestants is given two trials with a tennis ball at a distance of about eight feet. If he strikes an apple it is his.

As all this has been rather strenuous we will offer the farmers a little light refreshments in the form of "nuts to crack."

Why is condensed milk like a stout girl who milks the cows? Because it is milk made thick.

What author tells us what to do with a hen and chickens? Cooper.

What apple proves it is best in a race to have no hair on one's head? The Baldwin.

Why do we know that bees are very careful of their personal appearance? They use the comb so much.

In what plant should poultrymen invest? Egg-plant.

How many peas in a pint? One.

For this party you could use, if you like, the vegetable game described in the A, B, C party.

A way to serve refreshments suitable for such an evening's entertainment is to distribute wooden plates numbered in duplicate, so that partners may be obtained. The guests are then seated on the boards or on the floor, and coffee in tin cups and doughnuts and taffy apples, like those you used to have when you went to the country school, may be served.

On the "Seeing Frolictown" Automobile

"On a Monday night, the first in November,
We wish you all to be sure and remember
That the Philatheas to you will tender
A trip around the town.
The excursion is free;
If you come out that night
We are sure you'll agree
You've been treated all right.
So pack up your grip
And with us take the trip!
By the Funville and Featherbrain Route."

This entertainment is a good way to combine many of the favorite games well known but always amusing. It is well to use a different room for each "building."

The first visit is to the Hall of Fame. In this are to be shown photographs of the men and women of the church and of the young people's society, with noted names under each that are appropriate—in a way. For instance, the soprano of the choir may be designated as Jenny Lind. One especially noted for exactness may be styled George Washington.

In the Masonic Temple some rites of initiation will be performed. This is the old game of passing things from hand to hand under a sheet. The room is dark in this case, and a piece of ice dropped into the hand under the name of a "hot coal" has an amusing effect on one's mind.

From this room one goes to the Museum where old relics may be shown, and from this to the Art Gallery where the "titles" read like the catalogue of an Art Gallery, but are a stretch of the imagination

when it comes to looking at the "pictures," as "Out for the night"—a blown-out candle.

When you reach the Conservatory of Music one of the musical love stories is given, or the first few bars of a familiar song for the visitors to recall what it is.

We must not leave the town without seeing the Stock Exchange, and as we all like to buy at par here is a little practice:

"Oh, come and buy stock that is selling at par,
In sunshades (Parasol); in bundles (Parcels); in
greed (Parsimony):

We deal in a perfect one (Paragon); bird of the
wood (Partridge);

In nice moral stories to read (Parables).

"In strange contradictions (Paradox); in tropical
birds (Parrots);

In those who are with you in trade (Partners);

In walls for dividing (Partitions); in things very
small (Particles);

In that of which candles are made (Paraffin).

"In medicine soothing (Paregoric); in something that
sticks (Parasite);

In the place where you sit at the play (Parquet);

In a clerical man (Parson); in the place of his
work (Parish);

In a word which you may use for 'say' (Parley).

"In two garden products (Parsley and Parsnips); in
part of a house (Parlor);

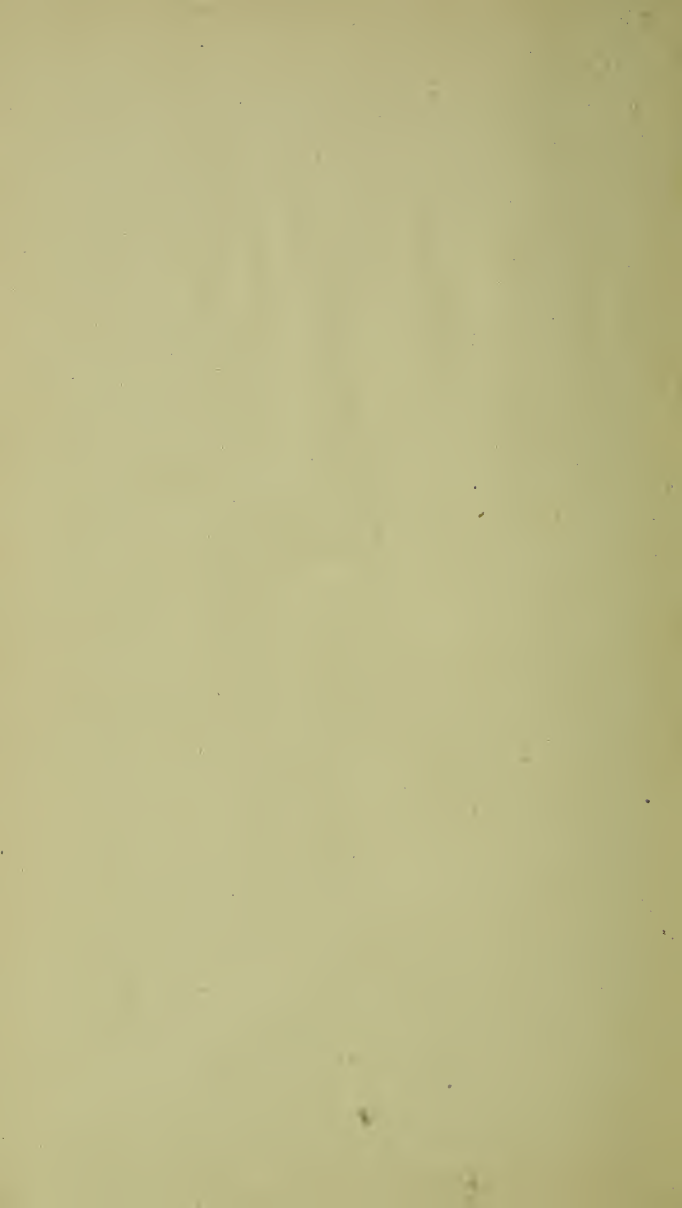
In a gathering of folk, large or small (Party);

In what convicts want (Pardon); in processions for
show (Parades);

In a home which would satisfy all (Paradise)."

The sightseeing tour comes to an end in the palm garden, where refreshments are served.

THE MINISTER'S SOCIAL HELPER.



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